

THE
MINISTERS
Office,
 THE
INFANTS
 Inheritance.

By JAMES HARWOOD, B. D.

Bullington, advers. Anabapt.

Cum id quod majus est Infantes habeant, rem scilicet signatam, gratiam Dei, & remissionem peccatorum; Quis illis id quod minus est, Signum, Aquam, videlicet, denegabit.

LONDON,
 Printed by R. W. for the Author.
 1659.

THE
MINISTERS

Office

THE
INFANTS

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LONDON
Printed by A. W. for the Author.
1879

To the Right Honourable,

THOMAS,

Earl of
SOUTHAMPTON,

Baron of Titchfield.

Right Honourable,

That *transpiration* of favour which I
have received from you, bindes
me in a strong obligation to return
a thankful acknowledgement.

Some in these sad times have voted Charity
an Heretick; a Sect whose Faith is in
the full, their Charity in the wayne: it is
their belief they are for Heaven, their works
say, they are for Hell; these call them-
selves young Saints, but are old Devils;
they profess much, practise nothing; full of
science, but make no conscience of their
ways: these have a Bush at the door, no

The Epistle Dedicatory.

Wine within. A generation of Vipers who cry up Christ, and Crucifie his Members.

My Lord, here you have in full view these Arch Hereticks, enemies to young and old; all the young Infants in the Land, and all the old Ministers of the Gospel. We at this time in comparison, are as few as Gideons Lappers; yet with those few sounding Trumpets, the Lord, I trust, will throw down the Walls of Jerico to the ground. Our Church much resembles the sweet waters of Hypanis, through which a Well of incredible bitterness runs; that as Heroditus and Solinus do affirm, none of those sweet waters admit of any of the bitter waters to lodge within their source. Here we live together as in the Ark, clean and unclean, incorrigible Hereticks and devout Conformists; yet no hereticall brinish waters do we suffer to intermix with the waters that issue out under the threshold of the Temple.

Phideas his Picture was so made, that it all appeared in every part of Minerva's Image; but the Picture of Heresie, God of his mercy hath kept from appearing in the face, or dwelling in the tongue of us so much despised Divines. There is yet a

Sib-

The Epistle Dedicatory.

Sibboleth, Shibolet, by which your Honour may discover who is the Gileadite, who the Ephraimite; who are the Sons of God, who are of their Father the Devil.

My Lord, it is no small comfort to us, The Seers of Israel, to behold such tall Cedars as your Honour, standing upright in this our Lebanon; who for all the storms of Schismes and Heresies hold fast to the Faith of Christ Crucified, to the Doctrine of his Apostles, to the practice of the Primitive Church. It's well known how you approve of the Ministerial Office as the highest calling, as also Infants Baptisme; and yet in these latter dayes, perillous men are start up, who debar young Children from the Font, and shut the Church doors upon us called to officiate; their malice reaches from the Font to the Pulpit, from the Pulpit to our Persons. Their Germane Massacre makes us fear a second Parisian Matens, or else the Cicilian Evening-Song; where they predominate they are most bloody, none talk more, and less reason; they are ever questioning, but never satisfied. And thus I have taken to task unreasonable men, whom, though we inform, they will never reform. The Sun-beams makes clay

The Epistle Dedicatory.

the harder, and the Beams of Gospel Admonitions makes these more obdurate, and just judgement for their Capital crime: their sin was against the Head, and God gives them over to be headstrong Hereticks.

And now my Noble Lord, since I have to do with such sons of Belial, and so illtopinated, I crave the shrouding my Manuel under the benigne shrine of your protection; your gracious compliance shall oblige me to pray for your health here, and happiness in heaven, which is the Christian engagement, My Lord, of

Your Honours most humble

Servant in the Lord,

James Harwood.

The



THE
Ministers Office,
The Infants Inheritance.

Matthew 28. 19.

*Goye therefore and teach all Nations,
baptizing them in the Name of the
Father, Son, and Holy Ghost.*

THe occasion of these words lieth thus: Our Christ, who was attached, arraigned, condemned, crucified, and now is risen from the dead, appears to *Mary Magdalen*, and the other *Mary*, verse 9.

B 4.

Christ

Christ giveth the woman a gracious salute, *As all hail*; and the woman again do him worship.

O! A word of Christ first to us is able to make us fall down at his feet and worship him.

O! Christ cometh to us via gratiæ, or we can give him meeting via Ecclesiæ.

But it seems the two good old women fall a trembling; but saith our Saviour, *Be not afraid.*

He would have them fear him, but not be afraid of him; fear him as the Childe the Father; not be afraid of him like Malefactors of the Judge. Nay, they have just cause to rejoyce, and again I say to rejoyce; for they have found him whom they had lost; they have found him whom their soul loves, *even the Lord Jesus, God blessed for ever. Amen.*

These are his servants, and he sets these

these go work, *verse 10.* The two *Maries* must go tell the eleven, nay more saith Christ, *Go and tell my Brethren.*

Brethren? But such Brothers as *Josephs*, who had sold him, *so did some of them* ; at best left him, *so did most of them*, the prime of them forswearing him, *so did Peter.*

And yet he calls them *Brethren*, *Go tell my Brethren*, and bid them go into *Galilee*, and there they shall see *me*; *me*, lately left in the grave, now the *Lord of Life*; *me*, and my side which the Jews wounded; *me*, and my head which the Jews crowned with thorns; *me*, to whom all power is given in heaven and in earth.

But as the women, so the eleven, they are now come, they come whither Christ did command, into *Galilee*, unto the Mountain.

Yea, as the women, so the eleven, they worship him; but the

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women begin this divine worship, the Apostles are onely their *seconds*. They at the *Grave*, Christ newly come out of the grave; these Apostles not, till the two women instructed them.

And thus as our first Mother *Eve* by sin threw down the first *Adam*; so now, these two women throw themselves down at the feet of the second *Adam*; as if not onely willing to bewail *Eves* evil and fall, but also, as a woman first wronged mankind, so these the same Sex, first desire to do service to mans *Messias*.

These first after the Resurrection met with Jesus, and Jesus sends them to tell his Disciples his Apostles.

They are met, *verse 11*. now the Apostles see him; they worship him, even that Jesus who was delivered up to death for us all, Rom 8.

320.

Yea,

Yea, this is he hath overcome him who hath brought to the ground all our Ancestours; *Death, Death*: as saith the Apostle, He hath swallowed up death in victory, and therefore that sacred Christ-tide carrol is made in his praise, 1 Cor. 15. 55. *O death, where is thy sting? O hell, where is thy victory?*

Ride on O Lord with thine Honor full of Majesty and Power, thou who guidest the Heavens, and governest the Earth, thou art now met with thy servants the Apostles, and it is now that thou hast issued out a Warrant for them to execute: The contents of Christ his Warrant is my Text, and my Text is this.

Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

In which words take notice of two parts; the Apostles Mission and Commission.

Thee

The Ministers Office;

The Mission, Go ye therefore:

The Commission, And teach all Nations.

In the Mission we have two in full view: Here is

1. *Persona mittens inclusivè.*

2. *Persona missæ expressivè.*

The Person sending is Christ Jesus, implied, though not exprest.

The Persons sent are ye. In this ye

The *Itē* }
The *Ergo* } are considerable.

The *Itē* involves the Journey.

The *Ergo* the cause of the Journey.

The *Itē*, Go.

The *Ergo*, Therefore; Go ye therefore.

Therefore, wherefore?

Look ad } *Christum.*
 } *Potentiam.*

And first at Christ, He bids go; who dyed for us, nay, rather who is risen again, sits at the right hand of God,

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God, and maketh intercession for us.
Hath he done so much for us & go
ye therefore.

Again, he hath all power; a bar
against dilatory delay, he can make
us go; go ye therefore.

But I must onely do with these
waters which run under the thresh-
hold of the Temple, as the Egyp-
tian Dog doth as he goeth by the
Banks of Nylus, lap and run on.

The second part of my Text is
the Apostles } 1. Preaching.
Letters Pa- } and
ents for } 2. Baptizing.

Let us read their Commission at
large, 'tis this, Go teach all Nations,
baptizing them in the Name of the
Father, and of the Son, and of the Ho-
ly Ghost.

See here } 1. What they are allowed to do.
} 2. How they must do it.

What they are allow- } Teach,
ed to do, it is this, to } Baptize.

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To teach, not then to be taught by them who Christ hath sent them to teach; we have such forward fellows in our Congregations, who will not stick to teach their Teachers; but who so forward as *blinde Byard*, had they either learning or commission to do it, I would be silent, but the want of both avows it is high presumption.

The Commission to instruct and teach in publick, you see, is onely granted by Christ under his own hand to the Apostles, and their undoubted successors, the Ministers of the Gospel, who have leave, and by commission, and *Teach.*
from Christ to Baptize.

1. You see the Act licensed, is to teach.

2. For extent, it is *all Nations.*

The other part of our Office, and we hold it from Christ, and by Charter from him, it is to baptize;
for

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For } Quiddity, it is } Why not
is to baptize, } Children
} Universality, } then
} all Nations. }

This and other Arguments we shall use to confute the Heresie of the Anabaptists, and all that rabble sent from Hell.

Next follows the *Nodus*, or how this sacred Sacrament must be administered, *In nomine Patris, Filii, & Spiritus sancti.*

The Jews and Turks they circumcize, Christians and none else they baptize,

The Jews believe not that the Messias is come, and so deny the second Person.

The Turks deny both the second person & the third, the holy Ghost.

Onely Christians believe a Trine Unity, one God, and three Persons; and we baptize into this Faith, Baptizing in the Name of the

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the Father, Son, and Holy Ghost.

7 Nor run we without our Warrant, this to teach, a *Trinity*; and thus to baptize, *In the Name of the three Persons*; since it is Christ himself who saith, *He & predicate, Go and teach all Nations*, baptizing them in the Name of the Father, the Son, and the Holy Ghost.

I would not like a careless Porter keep you without doors, till you have lost your stomachs.

Each severall part of my Text is a severall Service; I will say to you as *Abakkuk* to the Prophet, *Take the meat your God hath provided for you.*

And the first whole service this day to be served up is *missio Apostolorum*, the mission of the eleven, intimated while said, *Go ye therefore.*

The *Persona mittens*, or he that sends, is our Jesus; so he sayes, *Go.* This is the first dish of the first service;

vice; but of this and divers others we must onely take a taste, and keep our stomachs for a Christening Dinner, I mean the Doctrine of Baptisme, which is the last course, and the most fitting these Times and Seasons.

Briefly then to give you a taste and no more: and first of the Sender, it is Christ, *he bids go.*

And whosoever is desirous to go about this great work, our Master Christ, our Lord Christ must send; therefore *(Luke 10. 3.)* himself saith, *Ego mitto, I send you; but how, as Lambs among Wolves; yet ego mitto, Go ye therefore.*

You might be disheartened you poor Ministers of my Gospel to go among ravenous Wolves; but *ego mitto, I send you, I bid go, Go ye therefore.*

Fear not to go and preach my Gospel among men as fierce as
Wolves,

Wolves, of whom it is reported, that after they have slain the innocent Lambs, lick their lips when they reek with their hearts blood; be the times such, even to these Blood-hounds we must preach, not weighing the danger, but the *Sender*, casting our eyes { *Greatness*.
up to his { *Goodness*.

And first his *Greatness*, who is sole *Independent*, that is, under no authority, and a Name onely fit for the Lord of Heaven and Earth; and it is high ambition, yea, high *Treason* to attribute it to any mortal man.

He sends, who is a King of absolute independent Power, who purposeth and disposeth all things as he pleases, as one saith, "Tyrants are the Kings of slaves, Princes are the Kings of men, Christ is the King of kings, here dispatching us his Legats on his Embassage to the world. This

This doth divulge his *Greatness*,
and his *Commission* begets in us a
courage to tell *Judah* of her sin, and
Israel of her transgressions.

I cannot but likewise take notice
of the Senders *Goodness*, to send to
us men, a sort of miserable, treache-
rous wretches, *qui pulvis, & cinis,*
& Detestabiles; he sends to us who
are dust and ashes, and Gods grand
foes.

Here is Love surpassing mans ex-
pression; God grant that our Love
may be reciprocal, and to this let all
the people say, *Amen.*

Our Lord and Saviour he sends
to us miserable sinners; he sends to
man; man else meant not to make
to him.

Christ is the way, the truth, the life, &c.
If the way had not found out us,
we should never have found out the
way: herein appears Gods good-
ness, that early and late Messengers
are.

are sent unto you, to beg of you to be reconciled to God in Christ Jesus. Such a message, and from such a Statist, & non sanare sanos; sed sanare saucios; not to slay the sound but to make well the wounded: this shows Gods infinite goodness to wretched creatures, and obliges all the people to the Lord of life for ever.

But in haste I will pass along from the Person sending to the Persons sent; and therein first of the *Ita*, then the *Ergo*.

The Persons sent by Christ are ye; the cause why they must assent to be sent lieth hid in this *therefore*.

Well, the Sender being Christ, the Messengers being sent are these *Apostolick Ministers*; first they receive Order, and then they go, but not before, for not authorized.

Mark and minde it.

Without Christ bid go, he is an

In-

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an intruder into Christ his Harvest,
Jehat undertakes 5 Preach, ^{don't}
uch his labour to 2 Baptize. ^{mission}
see. None must dare to go, but such
nds have a calling for it; while
his Christ was on earth it was a suffici-
uent warrant, *ego mitto*, Matth. 10.
all 6. or *Ite*, go ye, as here.

for As out of his cloathes, so out of
his mouth passed vertue to fit and
ng furnish those he called to go.

he But what were they to go and
he do? Read my Text, *To teach and*
baptize, Mat. 18. *to binde, to loose,*
re John 20. *to remit and retain sins,*
nt yet more saith S. Paul, 2 Cor. 5. 18.
e. *God hath given unto us the Ministry*
of *Reconciliation*, which stands in
the dispensation of the Word and
Sacraments. But as none have these
high priviledges till called by
Christ to this high Office the Mi-
nistry, so it plainly appears this
was not a personal Legacy onely
given

given to the then Apostles, but Church Legacy legated to the Successors of those Disciples of Christ Jesus; for I must tell you, there were not onely Apostles, but some Prophets, some Evangelists, some Pastors, some Teachers, which were to joyn in the work of the Ministry for the gathering of the Saints, *Ephes. 4. 11, 12.*

And as Christ ordained his twelve, they the seventy, so we being ordained by their Successours, our Bishops, our Ordination is acknowledged valid, while with holy Prayers, holy Imposition of hands is laid upon us as was upon *Timothy* by *Paul*, *2 Tim. 1. 6.*

Again, since all Nations were to be taught and baptized, and the commissioned could not by themselves do what commanded, many ages succeeding, after their departure out of this life; and since all
Saints

Saints to be born in all Centuries
were to be gathered by the work
of the Ministry: hence necessarily
it follows, some *debitated* were to
make Imposition of Hands upon
some adjudged by the *Church* suffi-
cient for so high a calling. And as
some few among many thousands
in the Apostles dayes were onely
thought sufficient to be cull'd out
by Ordination to this high calling,
so since the Apostles deceased, their
supervivers, or successors in office,
have trod in their steps, chusing
some to be admitted into the Holy
Office, not daring promiscuously to
lay hands upon all, as do those He-
reticks the Anabaptists.

And to make it more manifest
how it is a Catholick and Funda-
mental Doctrine, Imposition of
Hands, and that not upon all, but
onely such approved by Power
Episcopal, the Christian Church
in

in every Century from Christs time; no, not one National Church ever dissenting, I say, the whole Christian Church is my witness: and to me it is strange, that so many now of late, who say they stand for the good Old Cause, will not at Christs command stand and enquire for the good old way.

What I have delivered to you, you see is Scripture Doctrine, and the Doctrine of the Church Catholick, and shows thus the madness of those Hereticks, who lay Imposition of Hands upon all of all sorts promiscuously; so the impetuous and unbridled boldness of such, who do *ire & predicare*, but go before bid to go, and preach without orders, I mean without a Scripture calling. These may be said rather *currere* then *ire*, to run and over-run God and the Churches command.

These

These are they would be taken for Master Pilots, when mean Mariners; they will be perking in our Pulpits ere we can get to our Pews, forgetting what is said, *who is sufficient for these things?*

It is the misery of our times, that every Taylor will have his Iron in our fire, every Weaver his Shuttle in our Loom, every Husbandman his hand in our Hopper; I mean, be peeping into our Pulpits to preach and teach us who are sent from God to teach them.

But know it, there is no liberty for *Prædicate* without *Ite*. It was the great sin of *Ieroboam*, that he made the meanest of the people Priests; how great a sin then is this audacious boldness, for the meanest of the people, and that of themselves, to take upon them the Priestly Office, and in publick.

Horrendum nefas, was ever such

a most horrid sin suffered ? No, never, but in a distracted Commonwealth, or a Kingdom God meant to ruine : *Portenta dira*, these are sad presages. O ye presumptuous spirits, who despise all Government and Order of God in his Church ; remember to your everlasting horror *Nadab*, and *Abihu*, and *Uzza*, and their fearful ends for the like sins.

You who will *ire & predicate*, know you have gone, but the Lord sent you not ; you have preached, but the Lord spoke not by you.

If you will yet take upon you the *Ite*, know, my Lord hath given me command to divorce from your *ite*, *predicate*, and to joyn together to your eternal terror, *Ite maledicti*.

If you have not so much learning as to know my meaning, how dare you lay hands on these high
Myste-

ne- Myſteries, the Word and Sacra-
on- ments.

ant After the *ite* in cometh the *ergo*,
ſad therefore; as much, as if Chriſt had
pi- ſaid, ſince I have all Power in Hea-
ent ven and Earth, you who be but
h; earth, muſt obey me the God of
or- Heaven: you cannot have a greater
za, to command then I, nor I finde
ke weaker to withſtand then you: *Itē*
igitur, Go ye therefore.

li- There is no reſiſtance, *Ionas* may
ne be ſhipt for *Tarſhiſh*, but he who bid
ve go to *Nineve* will finde him out,
ot unſhip him, and make a Whale fer-
he ry him to the place he had his firſt
ne commiſſion for; *ite igitur*, go ye
e, therefore.

O Note it, the power God hath
over us, muſt overawe us, and prick
us forward to go about the work of
the Lord: *Itē igitur*, Go ye there-
fore.

Again, Chriſt hath power to in-
B 2 ſpire

spire us with his spirit: *Moses* is a man of a stammering tongue, the Apostles ignorant what to answer; remember what is said to the *commissionated*, in the same hour it shall be given unto you, for God commonly furnishes them with gifts who are lawfully ordained: Here is *magna potentia*, Gods great power made manifest in weak contemptible Instruments. Since it is thus, *Ite igitur*, go ye therefore.

Again, our God, our Christ hath power to defend us: Thus *Elias* when an Army sent to attach him, and an Host of Angels sent to relieve him; thus *Daniel* in the Den, the *three* in the Furnace, and the *Preacher Noe* in the Ark, when the whole world, except eight persons, were drowned.

Who so have Gods Commission to go and teach and baptize, I mean to be Ministers of the Gospel,

pel, let them not fear the arm of man, God can preserve; *Ite igitur*, go ye therefore.

And the rather, for that our Lord and blessed Saviour hath power to reward; call to minde what is said, and by that Minister of the Gentiles, Henceforth is laid up for me a Crown of immortall glory.

What though we have been in perils by land, in perils by water, in perils amongst false Brethren, yet our reward is laid up in heaven; a prize so good, and a place so secure, so that none can deprive us of it.

Here for preaching the true Doctrine of Christ Jesus, and severing the tares from the wheat, Heresies from Gospel Truths, perchance we may suffer Imprisonment, confiscation of our Livings, it may come *ad sanguinem*, to loss of life.

But that come ye children of my Father, receive the Kingdom ; that *venite* commands this *ite* : since but this world to be lost, heaven to be had, and ensured at our end ; *ite igitur*, go ye therefore.

And now to give you the Collection of all, since we Teachers shall have our reward in the world to come ; since here, if God think meet, he can defend us from the violence of unruly men ; since he can fit us for this high calling, the work of the Ministry ; and since to resist is to resist the power of God, *Ita igitur & predicate*, Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

The act licensed is to teach. The extent extends to all Nations ; go teach all Nations.

what and *how* must be thought of, teach them *verbum Christum*, *verbum Christi*. Teach

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Teach the word Christ, for so he is stiled, *Iohn 1. 1.* It was Pauls religious ambition to know nothing but Christ and him crucified; saith he, *I count all as dung to the excellent knowledge of Christ Iesus.*

This is that *unum necessarium*, one thing onely needful to know Christ Jesus, *Iohn 17. 3.* his birth, death, resurrection, ascention, and his for ever making intercession for us.

This must be *subjectum & basis predicationis*, the subject of our sermons Christ Jesus; and the reason is given by St. John the Evangelist, who saith, *Hac est vita eterna*, this is life eternal, to know God, and whom he hath sent, Christ Jesus. O what a plentiful Harvest is here! I wish we had had more time to inn this divine grain.

But as we must teach you to know *verbum Christum*, the word

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Christ,

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Christ, so *verbum Christi*, the word of Christ; two places I will press upon you, one threatening judgement without repentance, *Matth. 3. 10.* where it is said, *And now also the ax is laid to the root of the tree, and every tree which bringeth not forth good fruit shall be hewen down, and cast into the fire.* The other place promising salvation to all that confess and believe, *Rom. 10. 9.* the words be these; *who so confesseth with his mouth the Lord Jesus, and shall believe in his heart, that God hath raised him from the dead, shall be saved.*

I cannot give you a less Manuel of the Law and Gospel, the one place steering you off the rock Presumption; the other preserving you from being crushed upon the rock Despair; while the one threatening punishment, the other promising salvation: and now betwixt these

these two, the Lord grant we may sail
in safely to that haven the kingdom of
heaven.

And so I pass along from the
quid to the *quomodo*, how we must
teach the people of God the
good Word of God.

{ *Quoad se.* }
{ *Quoad nos.* }

{ *purè.* }
{ *integrè.* }

Purè purely, not teaching for
Doctrine the Traditions of men;
God will not be pleased that we
preach what we please; the gold
must all of it be fined and refined;
which we hammer upon that anvil
the Pulpit: we have no licence to
disburse any other *Peters pence* unto
Gods people, save such as have
been delivered to our hands out of
the Treasury of the Scriptures.

And therefore our sacred Bel-
lows have in them no winde to
blow and bouy up a people into

B. 5,

rebel-

rebellion against their Sovereign; we know better how to interpret that Text, *Curse ye Meroz*, then some have done; who for (I had almost said their unpardonable sin) conscience enjoyned a publique penance.

Again, you may long be hearers of Orthodox Divines before they give the least encouragement for a Civil State to rob Christs Church.

Nor yet hear till that they approve of those numberless Locusts the *Enthusiasts*, who being taught by a white devil, pretend Gods Spirit to destroy Christs Gospel.

No, we honour the gospel of Christ Jesus, praise God for those that bring purple and fine blue to adorn the Sanctuary; and preach, ever since we have heard of
the

the mutinous angels, obedience to the Sovereign Power, under whom we have lived for many years a godly and peaceable life.

And thus having winnowed out the chaff, we feed you with the kernel of the Scripture; the Babes with Spoon-meat, milk; the strong men with Manna, meat for Angels: neither must we be spiritual niggards, but *intégrè*, wholly impart, and make known unto you the Gospel of Christ Jesus; we must endeavour to imitate the Apostle, who sayes, *I have hid, no, nothing from you.*

What shall we think then of such Ministers, that have hid the truth in unrighteousness; who many years have concealed, while not read, the Ten Commandments in our Churches: surely these are those new kinde of Ministers, that would have their hearers forget their

their duty to God, and charity towards their neighbours,

What shall we think of those Teachers sprung up of late like Mushrooms, who have hid, while hindered their Parishioners for many years from receiving the Holy Communion? Had the good people detained their Tythes, when these Mungril Ministers first refrained giving Communion, I will warrant you, ere they would have wanted the Pig and Goose, they would have given you the Bread and the Wine.

What shall we say now to those Preachers, who deprive poor Infants of their *jus divinum*, I mean Baptisme; but of this I shall make a large discourse, to the Anabaptists shame, and our Mother the Churches renown.

These are the Preachers who have detained from Infants their due,

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due, and also stoll from us Christs Legacy; while instead of peace they have cryed up war; in the room of Subjection, voted up Rebellion; in the stead of Religion, brought in Atheism; nay, their false Doctrine so commonly ventilated hath made as fearful a rent in our Church and State, as was at the death of the King of *Salem* in the Temple of *Jerusalem*. As our sins have brought upon us this misery, so none can help us but the King of glory.

Now Lord for thy ancient mercies sake, for thy Son his merits sake, be good unto Zion, and build up the breaches in the walls of our Jerusalem.

And thus having prayed for our selves, let us look *quoad nos*, at our selves, and take into consideration how we the Ministers of Christ Jesus ought to preach the Gospel: this must be done with a quick speed,

speed, deliberate discretion, with a constant continuance, to joyn all together.

Haste without discretion, is like wings without eyes; discretion without haste, is like eyes without wings; both without constancy, is like feet and eyes without an heart.

First, we must hasten to our business, and teach; saith *St. Paul*, *I conferred not with flesh and blood, when it pleased God to send me to preach his Son among the Heathen*, Gal. 1. 16. And to shew what speed all the Apostles were to make, they are commanded to salute none by the way. Remember what *Solomon* saith, *As vinegar is to the teeth; and smoak to the eyes, so is a sluggard to them that send him*, Prov. 10. 26. Remember *Peter* and *John* were at the Temple at the third hour of the day.

Secondly, Discretion is mightily

ly required in teaching, to make our spiritual receipts; we stand in need to be inspired with Gods Spirit; and all this to know how much *aleum*, and how much *acetum* we must pour in.

3. We are to hold on teaching, for 'tis said, *Cursed is he that puts his hand to the plough, and pulls is back.* A Ministers work is never at an end; for as we make, the Devil mars, we must therefore to our work again; as we sowe the wheat, the envious man sowes tares, when therefore tith time is past, *preaching the Law, seed-time past, preaching the Gospel*, The weeding time comes in, and never ends till our end, till you, Gods harvest, be innd into that common barn the grave.

Here is work for us then all our lives; you finde us work, a long life-lasting work; 'tis an hard case to work so long for no wages, for small

small wages; nay more, for all our pains to be scourged out of the Temple, plundered of all our goods, as *Iob* was by the Devil; imprisoned, and fed with the bread of affliction, as was *Micaiah*; well, he was an *Ahab* who used Gods Prophet thus; and one sold himself to do wickedness in the sight of the Lord: yet for all this despite, this is our comfort, *Our reward is with the Lord.*

But now I pass from the act to the extent; from the act, *Teach*, to the extent, *all Nations*. It is an Apostolical charge to go and teach all Nations. Hence it is Saint *Paul* says, *The care of all the Churches are upon me*. If so much had been said by Saint *Peter*, it had been a good plea for an universal Bishopship.

But why will Christ have us to go and teach all Nations: that what
is

The Infants Inheritance. 41

is said might be verified; the sound of his word is gone through all the World, all Nations in the World.

Again, thus goeth the command, *Go and teach all Nations*; and why, to leave all inexcusable: all Nations must be taught as to convince all, so to call home some; all Nation, as Jews so Gentiles: that I note is, the partition-wall is broken down, *Ephes. 2. 15.* And peace is preached to you, who are afar off, as well as to them who were nigh at hand; yea, Christ by the Preaching of his word is become a light to us Gentiles as well as the glory of his people Israel. We are not now strangers to the Covenant of Gods promise, but of the household of God built upon the foundation of the Prophets. Christ being the head corner stone, *Ephes. 2. 20.*


Again, by *all Nations*, may be meant all of *all Nations*, without exception. That

That I note is, we are to teach all of all sorts, Kings, and tell them, of whom they hold their Crowns, immediately of the Lord, *Prov. 8. 15.* is my witness, where said, *By me Kings do reign.* We must tell subjects, that they ought to be subject to the King, and that for the Lords sake, *1 Pet. 2. 13.* Preachers, that it is their office, *Pascere oves*, to feed that flock over which God hath made them overseers, *John 21. 17.* Soldiers, that they must be content with their wages, and do violence to no man, *Luke 3. 14.* Traytors, that whoso resisteth the higher power, resisteth the power of God, *Rom. 13. 2.* Church robbers, that they are God robbers, *Mal. 3. 8.* Headstrong Hereticks, that in the latter time *perillous times shall come*, *2 Tim. 3.* pray you read the whole chapter. Our commission extends to all, to instruct and reprove all, all in all Nations.

I could tell you how it comes to pass, that a sort of our brotherhood do not, dare not do their office to instruct, reprove all of all sorts; some do not, they are affraid to reprove them, who have preferred themselves to other honest mens Livings, but how justly, let God be judge.

Another sort dare not, they are afraid to tell *Juda* of her sin, lest some of the Bulls of *Babban* or curst Kine of *Samaria* push them with their horns; and thus they had rather hazard their poor souls, then endanger their fat Benefices. I wish these Trencher-chaplains and time observers would remember what is said, *If my people perish for want of knowledge, their blood will I require at thy hand.*

I speak it from the bottom of my heart, that this muzzling the mouth of the Ministers with fear, or else gag-

gagging them with the gift of a false Benefice, hath made an Atheistical Nation, and a purblinde people; yea, some of them are grown so very blinde in all Divine duties, yea, I say as blinde as Carders in Christ-tide, who having sit  night after night, and being long overwaked, when they look at their cards, they know not a King from a Knave.

But I fear too long I have insisted upon this part of my Text; through all the other parts of this verse, I will make as much haste as the Israelites made in their passage thorow the Red Sea.

The other part of our Office is to Baptize; *In the Name of the Father, and of the Son, and of the Holy Ghost.*

1. See what we have commission to do, to baptize.

2. See how we must baptize, *In nomine Patris, Filii, & Spiritus sancti.*

And this is one of the great works

we

we Ministers of Christ Jesus are enjoined, to administer the sacred Sacrament of Baptisme.

It is not much to our purpose, yet may serve to lead us orderly on to our business to begin at the beginning of the Institution of Sacraments, and to give you a summary of them briefly.

Briefly then, there were Sacraments $\left\{ \begin{array}{l} \text{before the fall.} \\ \text{after the fall.} \end{array} \right.$

Before the fall
two.

$\left\{ \begin{array}{l} \text{Sacramentum} \\ \text{immortalitatis.} \\ \text{Sacramentum} \\ \text{probationis.} \end{array} \right.$

The Sacrament of Immortality, the tree of life; the Sacrament of trial, the tree of the knowledge of good and evil.

After the fall. Some were Sacraments enjoined $\left\{ \begin{array}{l} \text{Old Testament.} \\ \text{New Testament.} \end{array} \right.$
under the

Those in the Old Testament were extraordinary, and ordinary.

Ex-

Extraordinary, such as *Diluvium*,
Transitus per mare, *Manna è Cælo*,
Aqua è petra.

Ordinary were, Universal and
 Special Sacraments.

Universal, one and no more, the
 Rainbow.

Special, in the Old Testament
 were two, { Circumcision.
 by name { The Paschal Lamb.

Lastly, there were Sacraments
 ordained under the New Testa-
 ment, and { Baptisme.
 they were 2. { The Lords Supper.

These are the last were instituted,
 and it is of the last, but the last, I
 am now to treat, by name Baptism.

All the foregoing Sacraments I
 have as lightly touched, as the wo-
 man in the Gospel, Christ, who
 touched but the hem of his gar-
 ment; and it is all, that I may hasten
 to that sacred Sacrament of Bap-
 tisme.

Look

Look upon the words of our Saviour, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* It needs no collecting, onely your observing how it is a part of the office of the Ministers of Christ Jesus to baptize, to administer the Sacrament of *Baptisme*, of which Sacrament while I speak, Lord grant I may do it *sacramente*, with an holy heart.

I mean, God willing, to treat of this Sacra-
ment, { *Conjunctim.*
 { *Disjunctim.*

Conjunctim, as being one of the two; *Disjunctim*, as singled out by it self.

We Protestants acknowledge our Christ left us onely two Sacraments, whereof this is one, *Baptism*; and that, the other, called, *The Supper of the Lord.*

And yet the Papists will have

have seven Sacraments, *videlicet*, Baptism. 2. Confirmation. 3. The Eucharist. 4. Penance. 5. Extreame Unction. 6. Orders. 7. Matrimony; and the Council of *Trent* curses all Christians that say there are more or fewer.

Accursed then must be their own Cardinal *Bassarion*, for he confesses but two Sacraments. Accursed then must be *Isidore*, for he will have but three. Accursed then must be their *Alexander de Hales*, for he four. Accursed must be the Author bearing the name of *Cyprian*, for he holds five onely. And lastly, accurst must be *Cajetan* and *Durandus*, for these maintain there are more then two, and less then seven, while they teach there are onely six.

And yet the Papists maddle upon the number seven, especially *Bellarmino*; for sayes he, The seven Vertues, the seven capital Sins, the seven

seven Planets, the seven Defects, the seven golden Candlesticks, the seven Seals, the seven Trumpets, the seven Angels, blaze there are seven Sacraments. I wonder they forget the woman in *Rev.* 17. 3. with her seven Heads.

But if this plea were satisfactory, I could likewise countenance the number of two, with two Tables, two Testaments, two Trumpets, two Swords, two Witnesses; but this is childishness.

That these are two Sacraments it is confessed by our adversaries; that these two are all, is justified by us of the Reformed Churches, and proved by Gods word, 1 *Cor.* 10. 1, 2, 3, 4.

And we have the unity of the Fathers, *St. Jerome*, *St. Ambrose*, *St. Augustine*, all averring two only and necessary to salvation. The fountain out of which they did flow was Christs side, when he sweated
C water

water and blood. These two Gospel Sacraments he left us instead of the two Sacraments under the Law; the one we once receive, the other oft; Baptisme presently after our birth, the Lords Supper when we come to maturity, nor full growth: and as the childe is once born, but must oft eat, so we are baptized but once, oftentimes feed upon the body and blood of our Lord and Saviour Christ Jesus.

Having spoken upon these two Sacraments *conjunctim*, now give me leave to speak upon this Sacrament of Baptisme *disjunctim*, single by it self.

And since it belongs to my Office to baptize, I think it very fit to let you know what is Baptisme. Secondly, what is covenanted at it. Thirdly, why the Church requires Sureties. Fourthly, why commonly administered at the Church door. Fifthly, whether absolutely need-

Go- needful. Sixthly, what good got
by it. Lastly, whether lawful to
the baptize Children.

And of every of these a word,
and but a word, till we come to the
last so much controverted. And
first of the first, I take Baptism to
be *primum novi fæderis Sacramen-*
tum, in quo electis in Dei familiam re-
ceptis externa aquæ aspersione, pecca-
torum remissio, & regeneratio per
sanguinem Christi & Spiritum san-
ctum obsignatur. Baptism is the Seal
set to the New Covenant, whereby
we being received into Gods Hou-
shold by the washing of water, have
sealed unto us by Christ and his
Holy Spirit, Remission of our sins,
and Regeneration.

The Word of God is Gods hand
writing, which he passes to ensure
us we shall be saved, and *this Sacra-*
ment is his Seal; what would you
have more then hand and seal? O

this Sacrament seals our pardon, and ensures us heaven; yea, it is the general Tenet of the Catholique Church, That no Christians childe baptized, dying before it come *ad usum rationis*, was ever damned, but of this *suo proprio loco*, in its proper place.

The next thing to be considered is, what covenanted when the child is baptized; & know it, this is the *good*, the *adult*, which those of ripe years get by staying out the Administration of this Blessed Sacrament. O! it puts you in minde what covenanted when you were Christened.

I will give you it in my Common Prayer Books Language, and the rather, *Because I dearly love it, neither care I who know it.*

At your Baptism you covenant to forsake the Devil and all his Works, the vain Pomp and Glory of the World, with all covetous desires

desires of the same, the carnal desires of the flesh, so that you will not follow, nor be led by them; in one word, you promise to forsake *the world, Flesh, and Devil*, to leave being at the command of those three, and be obedient unto the other three, *Father, Son, Holy Ghost*, but why will not the Anabaptists suffer their new born children by their Sureties to make this holy League with God? Is it because, that as their fathers have made a league with Hell, Death, and the Devil, freely giving themselves over to a reprobate sense, to work all manner of wickedness with greediness, so their children being kept from Christendom, as being free from the Tripertite Bond in Baptism, might more swiftly run to the devil after them; the contempt of this Head of Christs Ordinance, and the practice of the Church *Catho-*

tholick imbitters my charity towards them, while they show so little love to their young ones.

Know this for certainty how that Gods Ordinance is a Teacher which stints us from running into gross sin, which as Infants, while Infants, are incapable to commit, so after their mature age, as oft-receiving lifts up their hearts from earth to heaven, so this bond past in Baptisme, and their calling to minde their solemn Covenant past at Font, draws them from the love of the world, to love our Lord God who made the world, and our Lord Jesus who died for our sins, and rose for our righteousness.

The third thing to be enquired after is, why the Church, *but we are grown in this age wiser then the Church,* why the Church appoints Sureties at the Font, and three at the least.

1. For

to 1. For that the Infant is to pass
for promise by the three Sureties to
forsake three, the World, Flesh, and
Devil.

2. To make the baptized coming to years of discretion, have more care to hold promise with God.

3. That if Parents were neglecting, among so many, some might have a care of the Bond past to God in Baptism.

4. To rub up our memories, and put us in minde, how man is more likely to break Bond with God, then man with man; and therefore in common Contracts there are no more then the Principal and two Sureties, but at the Christening, *the Principal, the Baptized, and three Sureties*; and to countenance this commendable custom, *the Council of Meaux* in the ninth Century ordained Godfathers to be, and to

attend, and see that their spiritual children be brought up in the true Faith.

4. And now in the fourth place, These Sureties of the Baptized Infant commonly stand over against the Church Door, and there this Sacrament of Baptisme usually is administred. O! our Mother the Church, there set the Font, that you may know how Baptism is the Door lets us into Gods Church, by it we enter in into our Masters House, *the Church Militant.*

5. But now in the fifth place, it is enquired whether Baptism be of absolute necessity. To this I answer, No, for we have this Sacrament instead of Circumcision, enjoyned by the Lord, not to be administred till the eighth day, and I am confident, that as all the children which died before the eighth day were not damned, no
more

more those who dye unbaptized; but I will end with Saint Bernard, who saith, *Non privatio, sed contemptus damnat*; it is not the want, but contempt that damns, & the default being in the Parents, let them fear the punishment; and since the neglect is dangerous, let us be sure, that there be no defect in us, but let us bring our young to be washed in this *Jordan*.

6. And so I come to the sixth thing considerable, *viç.* What good is got by Baptism, *ne parum quidem*, yet we will begin at the least: *Novum Nomen*, a new name, now christened, you have two names, the one is *nomen natura*, the other *nomen gratie*, commonly called, Surname, Christen name. But objected, what am I bettered? Much if thou have wit or grace; thy two names put thee in minde of thy two natures; and with *Rebecca*

that there are two struggling within the womb of thy heart, Nature and Grace, Old Man, New Man; the Flesh, the Spirit; yea, thy *Sirname* puts thee in minde of thy sinful Generation, thy *Christen Name* of thy Spirituall Regeneration by the Grace of our Lord Jesus; thus whilest the one makes me fear, the other puts me in hope; whilest the one tells me, I am of a sinful seed, and to suffer; and the other comforts me, assuring me I am a Member of Christ Jesus.

2. The second good got, is recorded, *Gal. 3. 27.* I can assure you it is a very comfortable place, and a spur to prick every Christian on to baptize their yong ones; the words are these, *Te who are baptized have put on Christ*, you are hapt with him as with a garment; he is the Robe of Righteousness all over-spreading the late Baptized, you are arm-
ed

ed with him as with a coat of mail, able to bear off all the fiery assaults of the devil. Saith the Spouse in the Canticles, I have put off, how can I put on again. Being baptized we put on Christ with a resolve never to put him off any more, and it is this Church Cognizance, whereby we are known to be of the Household of God.

The third good got is, *Admittance into Heaven*, and hence sayes our Saviour, *Except you be born again of water and the Spirit, you cannot enter into the Kingdom of Heaven.* The Baptism of Water assures the Visible Church, that you are made Members of Christs Congregation here; the Baptisme of the Spirit when you are of ripe years, asserts you shall be Members of the invisible Church hereafter; our outward Baptisme ingrafts you into the Church Militant, an Ordinance of Grace.

Grace conducting to the Baptisme of the Spirit, being an assurance you shall be admitted into the fellowship of the Church Triumphant; if wilfully you sleight this, 'tis not probable how God will bestow upon you the other; the laying hold on this Ordinance within humane reach, puts me in hopes to attain that other onely conferred by the Divine Power; when I scornfully neglect what proffered by Gods Church, what hopes have I to attain that without which I cannot come to Gods Kingdom; since you cannot enter into Gods Kingdom, except you be born of Water and the Spirit, let us use the water, lest we deprive our selves of the hopes we have to acquire Gods Spirit. The words recorded by the Evangelist are spoke to all of all Sexes, Ages, and since the major part are Younglings, there being
more.

more children then men, let not us disinherite so many Infants to humour a few Hereticks ; hinder not your children from Baptism for not having the perfect use of reason, since we are unsure whether they believe, but onely by profession ; it were to be wished at one instant we might be baptized *flumine*, *flamine*, with water and the Spirit ; but the aged may receive the first, want the latter. Let us then who have prayed for the Infant, that he may receive the latter, not debar him from the former. The Catholick Church way is a safe way to walk in, and who so obstinately scorns Baptisme, hath small hopes that the Spirit will land at the haven, his heart ; nay 'tis to be feared that he shall never enter into the Kingdom of Heaven. As none in *Rome* could enter into the Temple of Honour, but first went thorow the

the Temple of Vertue ; so none can be admitted into the Kingdom of glory, but such who first have had admittance into the Kingdom of grace. And this Sacrament is the ordinary key ; which opens your children the door, that they may enter in by, and may rest assured, this Water Baptisme takes away the mule, though not the guilt, the blame, though not the stain ; and that the Infant baptized who dies before it have *usum rationis*, to sin with a free will, shall certainly depart in peace to a place of immortal bliss, whither God of his mercies send all of us.

And so I come to the sixth and last thing to be discust upon, Whether it be lawful to baptize Infants; in discoursing upon this controversie, I shall first set down the Adversaries Arguments against Baptisme, and by the help of my
God,

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God, the answer to every of them, then give you my Reasons, why Infants ought to be baptized; lastly, shew you the punishments have been enacted to be inflicted upon Anabaptists. And because this age is desirous to read much in few lines, therefore I will rather offer the courteous Reader matter then words; and as much as I can, match solidity and brevity both together; and with the one win the ear of the more judicious, and by the other prove my self not much to prejudice such as have high employments.

The Anabaptists the more hopefully to lay their foundation against Infants Baptisme, have first cunningly gone about to prove rebaptizing lawful, which *Block* I purpose to remove out of our way, that so we may the better answer all they object against baptizing Infants.

To

To countenance their cause they labour to prove out of the *Acts*, That those whom *John* baptized that had not heard of the Holy Ghost, *Paul* again baptized.

To this hear what *St. Augustine* saith, *Discipulos Joannis iterum baptizatos fuisse, non iterato Baptismate*; for as *Philip Melancton* saith, *Ioannis Baptismum*, The Baptisme of *John* was *signum mortificationis*; *Christi Baptismum*, *signum vivificationis*; for to Christs was added *condonatio peccatorum*, & oportuit iterum baptizari, qui *Ioannis Baptismo* loti erant, quo certi essent, se jam consecutos esse remissionem peccatorum: To Christs Baptism was added remission of sin, and it was most might and right; for those who were washed with *Johns* Baptisme, to receive also Christs Baptism, that so they might be ensured of remission of sin, by being baptized into the Faith of
our

our Lord Jesus. The Anabaptist let him produce any so baptized by *Iohn*, and we shall not refuse them Christs Baptism, till such a one be produced, this Argument must be shouldered out.

We have not now to doe either with the Novatians, who were admitted into the Church without any new Baptism, or yet with the Hereticks sprung from the corrupt lungs of *Samosatenus*, who were excluded from being members of the Church Catholick till anew baptized, because they denied Fundamentalls; but with Anabaptists, who will allow no Infant to be baptized; and yet this Heresie the very Hereticks called the Donatists, and Pelagians, cried down. It is at least a thousand years since this execrable Tenet sprang up, and the new Fomenters of it in *Germany* were *Nicholas Stock*, *Iohn of Leiden*, and
Knip-

Knipperdolin, but now it is ferried over into *England*, and by such bloody Saints, who will either force us to lose our estates, if not lives, or else put in peril our Infants souls; hard chap-men who would force upon us so hard a bargain. I need not recount unto you the several sorts of Anabaptists, fourteen in all, *Alstedius* hath saved me this labour; nor will I blot my paper with their abominable Opinions, lest my making them too publickly known, might move the spiders to suck in poison whence the laborious Bees might gather honey; yet since our Land is infested with these Locusts, who contumeliously against the Tenet of the Church Catholick maintain it is unlawfull to baptize children, for this cause, give me leave to shew you the weapons they fight against us with, and then disarm them: what are these weapons

weapons but so many Arguments which they use wherewith to abuse us.

Cassander, pag. 740. hath quoted their champion reason; this they say, *Non sunt capaces Baptismi, quod doceri & profiteri nequeant*, Children are not capable of Baptism, that are not capable to learn and believe.

To this we answer, that the ground of their Argument is taken out of *Matthew 28. 19, 20.* where it is said, *Go and teach all Nations, Baptizing them in the Name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things which I have commanded you.*

Upon this foundation they rear up this building, that teaching must go before baptizing; my answer, The words in the Original are not *διδάσκουτε* teach, but *μαθητεύετε*, that is to say, make Disciples, which infants in their swadling belts may attain

tain to, by being by Baptisme admitted into Christs School, while their Sureties give in their names, and by this Sacrament record them amongst Christs Disciples. And again it is plain from the Text, that baptizing ushers in teaching, as appears verse 20. *Teaching them to observe all things*: to which they have several conducts, their Christian Parents instructing, & the Bishops Confirmation, with prayers for them, and their growth in the mystery of the faith of our Lord Jesus.

2. We might answer, that all the world but a few were Jews and Gentiles, ignorant generally of Christ and Christianity, and denying the Saviour of our souls; now if we were to go to such, as are now the Indians, teaching must precede baptizing; but you know what is said, *The Covenant is made to you, and to your seed.*

3. The

3. The Anabaptists might as well say, that since it is said, *Mark 1. 25.* Repent and believe, that repentance goeth before faith, which is as known an untruth, as that preaching to Infants must necessarily precede baptizing of them. And thus since the setting repentance before faith bindes me not to believe how faith is not before repentance. Secondly, since these words, *Mat. 28.* were spoke concerning people unconverted, and therefore first to be taught. Thirdly, since all enjoyned, is first make disciples, then baptize, and after teach. This considered makes the Anabaptists Argument weak and invalid.

The Anabaptists 2. Objection.

Signum frustra datur non intelligenti, say they, it is a vain and foolish custom to give the Sacrament to ignorant Infants, that know nothing of the vertue of it, nor what it means.

Give

Give me leave to tell these Anabaptists what answer a late Reverend Doctor of our Church gave to this; saith he, These gyant-like fight with God, for if this Argument were in force, it would be available to overthrow the circumcising of Children, instituted in the Old Law by God himself, as Infants Baptisme in the New. For they then knew no more what Circumcision meant, then these now what Baptisme.

Secondly, These bold Hereticks by this Argument do seem to condemn our Lord and Saviour, as if in vain he laid his Hands upon children and blessed them, seeing they knew not what he meant.

Thirdly, Physick is given to the Patient sometimes when senseless, and doth him good; so though children perceive not what they receive, yet may get good by receiving

ving this Seal of Grace. And thus
since health may be restored by
administred physick, when the Pa-
tient is senseless: since Christ bles-
sed those whose young years did
impede their present cognition of a
Blessing: Lastly, since God or-
dained circumcision for children of
eight dayes old; and not in vain;
this considered, makes invalid this
second Argument, unless these
Anabaptists will condemn all Phy-
sicians who give physick to Pati-
ents in a trance; or will inveigh
against the Lord who ordered cir-
cumcision on the eighth day; or else
conclude our Saviors blessing yong
children was in vain.

Their third Objection.

Christ was not baptized till
thirty years of age; *ergo*, Infants
ought not to be baptized.

To this I answer, Baptisme was
not in *esse* at Christs Birth, but no
sooner

fooner instituted, but he was baptized; though not, as one saith, in his infancy, yet in the infancy of Baptism; and because he lived in the time of the Law, he was circumcised the eighth day; and so soon as the New Law was proclaimed, baptized according to the Gospel.

Again, the example of Christ binds not without a precept; for then we should, as Christ did, only receive the Lords Supper at the closure of our life, and all our life time, till then, abstain from the Blessed Communion.

And now all considered, the Anabaptists Argument is invalid. And since our Saviour binds us not for all his example from Communion till our dying. Secondly, since he received this Sacrament so soon as it was instituted. Thirdly, since it was impossible for him to

receive a Sacrament before ordained : These seriously considered, blunt the edge of the Anabaptists argument. And though they would seem to give us a great down-right Blow, yet have drawn from us no Blood.

Fourth Objection.

Their fourth Objection is this : You have no express place in Scripture that injoyns Ministers to Baptize Children ; and man ought not to have a Mouth to speak for that, which God alloweth not a Pen to write for.

Ans. This Gordian knot long since hath been unloosed. I mean divers Doctors of our Church have resolved this doubt ; it is almost impossible for me to adde one mite into their Treasury : yet to recollect in short, what hath been said at large, is neither dishonourable to the Writer, nor will be unsatisfactory

D factory

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factory to the Reader.

I answer then, though we finde it not set down *totidem verbis*, in so many words, Go and Baptize Infants, yet *Mark* 10. ver. 14. tells, how unto little children belong the Kingdome of Heaven; which must be understood of Infants, because, as followes; Christ tooke them up in his armes and blessed them.

And it is a sound Argument, & *majori ad minus*, that if heaven belong to them, then the means to be assoiled of their sin, which otherwise would obstruct their going to heaven, into which no unclean thing can enter: and the means at their Age *in via cognita*, can be no other but Baptism. And of this judgement were the Primitive Fathers, and are our now Modern Writers, as also all the now Papists and Conformist Protestants, and the

the Presbyterians, all concurring in the necessity of Baptizing children; building the Structure of their Salvation in part, upon this Foundation.

2. We take *Jahn* 3. ver. 5. to be a good Scripture ground for Baptizing of Infants; where is said, *Verily, verily, except a man be born of water and the Spirit, he cannot enter into the Kingdom of Heaven.* Not without the one, into the kingdom of Grace; not without both, into the kingdom of Glory. I speak so far as is revealed to us, we dare give no farther a warrant, then God a precept, and must tye our selves to the revealed means, though not our God at all times to such terms, as he hath revealed himself to us. But this place of Scripture, the Anabaptists tell us, is to be understood of men of years, not of Children who are of less age then

the tenth of one year. As a reverend Doctor writes, they might as well put in an Exception against *women*, no more named then Children. This, they dare not; that, they ought not: for our Saviour in that place speaks of man *Specificke*, I mean of mankind, of every person sprung from *Adam*, which since the youngest is defiled as well as the eldest, as appears by *Psal. 51.5.* therefore Infants, while Infants, ought to have the Medicine Baptisme administred to them as well as if elder people; especially considering it is the onely Church cure to free such who are conceived in sin and born in iniquity, from the guilt of Original sin: of which *Ordinance* I take new born Babes to be capable, though not *Active*, yet *Passive*; for in all the work they are passive; being prayed for, and blessed, and washed, and none can doubt

doubt but capable of this Seal of grace at those young years, as well as the children under the old Law were capable of Circumcision at eight dayes old.

And this is that *Murus Aeneus*, that Brazen Wall which all the Anabaptists are never able to leap over, nor yet lay flat; but under this Analogy our Children will finde a perpetual shelter for baptisme in the greatest storm of Anabaptists.

3. *Acts 16. 33.* witnesses how the Jaylor was baptized *καὶ οἱ αὐτοῦ οἱ υἱοί*, and all that were his, his children then were not to be excluded; or if they had been to have been debarred, doubtless our Apostle would have entred his Caveat against Infants Baptisme, and as he said, *1 Cor. 1. 14.* *I thank God I baptized none of you save Crispus and Gaius, as also the household of Stepha-*

nus; so here he would have told us, how all of the Jaylors household he had baptized but the young ones, but his non-exception is a sure confirmation, that old and young were there, and then baptized.

4. I answer how the Anabaptists can bring no express place of Scripture, commanding us to give the Sacrament of the Lords Supper to women, or for changing the Sabbath from the seventh to the first day of the week; nor find they the Creed word by word in Gods word: nor yet, the words Trinity and Unity, and Unity in Trinity; and yet they acknowledge a Trinity in Unity, believe the Creed, observe the Lords day, and give the Communion to Women, why then not Baptisme to Children, for which we have fair evidence, how it belongs unto them. And

And now the premises considered, how that many things are approved of for Divine Truths, not exprest at large in so many lines of the Text. Secondly, since whole families were baptized, our Apostle telling us whom he did not baptize, but entering no Caveat against Infants Baptisme. Thirdly, Since Scripture tells us, this is the way for man or mankinde to enter into the kingdom of Heaven, by being born of Water and the Spirit: this water charter being granted by the God of heaven to all men of what age or sex upon earth. Fourthly, since our Saviour assures us heaven belongs to our young children, and that at their years there is no way to free them from their birth-sin, and ensure them heaven but by Baptism; with these few smooth stones taken out of the bag of the shepheard of our souls,

we have knockt in the forehead the Anabaptists great grand *Goliath* argument, and made it of as little force as *Samson* when his locks were shaven.

And now to pass from our adversaries most material Objections to our Arguments, which are as so many Champions to defend the baptizing Infants, and my first is this.

This salve was never forbid us to apply to our Infants sores, who are all over wounded with original sin by *Adam*; let the Anabaptists point out where God forbids it and we will leave it: methinks it had been time enough to cry out of us for baptizing children, when they had shewed us Christs prohibition; but where there is in Scripture so universal a silence, I know no cause why they should make so open an out-cry; we much desire they

they would cease to quarrel with us on earth, till the God of heaven declare for them. They tell us how we have no expresse place in Scripture to justify what we do; we tell them, how they have not the least appearance in any text in Gods word which contradicts what we do: it were wisdom in them, to let us without disturbance baptize our Infants, till they finde a Law to condemn us, or a Gospel to forbid us.

The second Argument.

Our second Argument to justify baptizing Infants is this; Our Doctrine is Catholick, and was practised both in the Primitive Church, as also till this day in all Nationall Churches Christian. You know what is said, *2 Thes. 2. 15. Hold fast the Traditions which I have delivered unto you, whether by word or our Epistle.* Now this Church Do-

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Strinc of baptizing Children being an Apostolical Tradition, we hold it warranted by Gods word, and a Doctrine not to be oppugned; especially considering God hath promised to be with his Church unto the end of the world. And though the Churches of *Asia* have their golden Candlesticks removed, and are fallen from the Faith, yet the Universall Church never erres: and of this judgement are all our Learned Divines, nor dare our Adversaries make the least Mutiny against it, if the question seriously and soberly be propounded to them. And now the Task I have undertaken, is to prove Infants Baptisme a Church Tenet all the time of the Primitive Church; for since it is undeniable; for practised by the Greek and Latin Churches, witness the Churches in all *Grecia* where there are Christians; as also

also in *Syria*, in *India*, in *Muscovia*, in *Ethiopia*. And as for the Churches in this part of the world; what I have delivered will appear to be truth, by the confession of the English, Scottish, and Irish Churches: by the practice of the Romish Church, to which I may adjoyne as supernumerated up to my hand, the *Augustine* Confession, the Bohemian, the Belgick, the Helvetian, the Saxon, with many more, all asserting Infants Baptism; for of such (as saith our Saviour) are the Kingdome of Heaven. The covenant is made to them, doubtless then the Seal of that covenant, which is Baptisme, must belong unto them. Of which opinion was *Tertullian*, who lived within less then an hundred years after *St. Johns* death.

But now, *Deo juvante*, by Gods assistance, I mean to make my word good

good, and to prove by the practice of the Primitive Fathers, how baptizing Infants in the four first Centuries after Christs time and his Apostles, was maintained lawful.

Irenæus in his second Book and 39. against Hereticks, saith, *Omnes venit Christus per semetipsum salvare, omnes inquam, qui per eum renascuntur in Deum, et pueros, et juvenes, et seniores, et parvulos, et infantes.* Christ came to save all that were born of God, even Infants born new by Baptism. This holy Writer lived sixty years after the Apostles.

St. Origen, hear him faithfully translated; "*Ecclesia ab Apostolis Traditionem accepit, & jam parvulis Baptismum dare; porro ait, propterea baptizantur, quia per Baptismi Sacramentum natiuitatis sordes deponuntur.*" The Church (saith he) received this Tradition from the Apostles, even this,

to baptize Infants; moreover, as he asserts, for this cause, they are admitted to this Sacrament; that thereby, the foul spots in their Nativity may be washed away. This Father flourished in the eighty seventh year from the death of St. John who out-lived all the Twelve.

St. Cyprian in his third Book and eighth Epistle, thus writes, "A
" Baptismo prohibere Infans non
" debet, qui recens natus nil pec-
" cavit; nisi quod secundum Adam,
" carnaliter natus. None ought
to deny an Infant Baptisme, for, saith the Holy Father, he being new-born, hath no sin, save the guilt of Adams transgression. This Father lived in the 158. year after the death of the Apostles.

St. Gregory Nazianzen next steps in to defend Infants Baptisme, and to give you it in our Latin tongue, more suitable to the capacity of many.

many readers, he asks the question,
“ Num Infantes Baptizemus ? It is
answered, “ Maxime quidem, si
“ periculum quoddam imminet;
“ melius est enim nondum ratio-
“ nis compotes sanctificari, quam
“ non signatos, & initiatos vita
“ excedere. It is the judgement
of this Father, that we may justifie
to baptize Infants if in the danger
of death; yea, he fully deter-
mines the controversie, and posi-
tively sets down, how it is better,
though they want the use of reason,
so to make them holy, than to suf-
fer them to die without this Seal of
Grace; and mark, how by being
made holy, or sanctified, is meant
being baptized, as here easily you
may perceive, but Doctor *Hamond*
hath perspicuously made it appear,
in his answer to Mr. *Tombs*. This
St. *Gregory* lived two hundred and
seventy years after the last of the
twelve. Sr.

St. Jerome, let us now hear what he can say, “*Infantes baptizantur, ut eis peccata in Baptismate dimittantur.* Infants are baptized, that so they may be assailed of their sin by Baptisme, he means their birth-sin; and therefore without all doubt, a most needfull work we impose upon all Parents, to hasten the Christening or Baptizing of their Children. This Holy Father lived in the year two hundred and eighty after the Apostles.

St. Chrysostom is as good a witness for us as any of these, we may finde his testimony recorded in his Homily *de Baptizatis*. “*Hac de causa, ait, & jam Infantulos baptizamus, ut non sint coinquinati peccato, ut iis addatur sanctitas, justitia, adoptio, hereditas, fraternitas Christi, ut ejus membra sint omnes.* We baptize

ptize young children, saith Saint *Chrysostom*, that they may not be polluted with sin, that there may be added to them holiness, righteousness, adoption, a right of heirship, and to be the brothers of Christ; yea, to be made his members: yea, and by this means they are made as the Holy Father tells us, *the Temples of the Holy Ghost*. And thus you see of how high concernment it is to baptize Infants, by vertue of which Sacred Ordinance, they are not only affoiled of their sin by *Adam*, but have conferred upon them Gods grace; with which the Anabaptists, it seems are loath at young years to be acquainted: and if they continue in those damnable tenents, prejudicial to all government in Church and State; as hitherto they have done; then I dare say, that as they refused to be made visible

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members by Baptisme in the Church Militant, its to be feared God will never bestow on them true repentance whereby they might be ensured to be members of the Church Triumphant.

But to draw to an head, you see how large a talent of Gods grace in the judgement of this holy Father doth Baptisme put Infants into a possession of; of all which Sacred Riches, the Anabaptists like strong thieves labour to rob them: but those who stick not to imbrew their arms up to the elbows in the blood of the Lords anointed, will make no conscience to wrong one of these little ones, though their very Angels, as the Evangelist tells us, stand before the face of their heavenly Father. This Father lived in the 300. Year after the departure of the blessed Apostles.

St. Augustine in his fourth Book
and

and 13. Chapr. against the Donatists, speaks thus : “ Quod tenet
“ universitas Ecclesiæ, cum parvuli
“ Infantes baptizantur, qui certe
“ nondum possunt corde credere ad
“ justitiam, & ore confiteri ad salu-
“ lutem, &c. Et tamen nullus Chri-
“ stianorum dixerit eos inaniter
“ baptizari. That which we have
received, meaning as an Apostoli-
call Tradition, the whole Church
of God approveth of: that is, That
our young Infants ought to be bap-
tized, who neither can be known
by outward appearance to believe
and confess. Yet in his time, he
professes none denied them Bap-
tisme, or said, in vain it was admi-
nistrèd to them. Yet more in *Serm.*
14. he avoucheth : “ Quod consue-
“ tudo Matris Ecclesiæ in bap-
“ zandis parvulis non spernendi
“ est. How the custom of bap-
tizing Infants is not to be contemn-
ed.

ed. "Habet enim ista parvula ætas
"magnum testimonii pondus. He
tells us, that little age, in which the
Church suffered sad Persecution,
we ought to honour her Testimo-
ny, as she that did maintaine this
Church Doctrine in the time of a
Fiery Trial. This Doctor of our
Church lived in the 330. Year.

And now I must tell you, that
since baptizing Infants is at this
Day the practice of all Nationall
Churches Christian : nay more,
since *Tertullian*, *Ireneus*, *St. Cypri-
an*, *Gregory Nazianzen*, *St. Jerome*,
St. Chrysostome, and *St. Augustine*,
all living in the time of the Primi-
tive Church, assert it to be a Tra-
dition Apostolical ; this makes me
admire how so much impudence
should possess the Sons of Disobe-
dience, as to send a Defiance to the
Church Catholique, for granting
Infants that Sacramentall Privi-
ledge,

ledge, of which they have been in possession ever since the Apostles time. But I sleight the contest with such Adversaries, who when they cannot maintain their Quarrel with men at armes, the Doctors of our Church, take up the cudgels against Infants, whose right to Baptisme is of so long a standing, that I find it practised before any Council did decree it; and yet to support the Pillars of this Divine Truth, the Council of *Carthage*, and the *Milevitine Council*, even both of them accurse for Hereticks all such as detaine Infants from Baptisme.

The third Argument.

And now I come to the third Argument, which though I have made some use of it amongst my answers to some objections; yet it is no spiritual cowardice to draw out the same sword, so I wound the
adver-

adversary more deeply. *Notum est omnibus*, it is notoriously known, how we have Baptisme instead of Circumcision; but very young children at eight dayes old under the Law were circumcised; therefore children under the Gospel may be baptized: such an Argument, that as before I hinted at, either must the Anabaptist quarrell with God, for circumcising those young children, or else beshrew himself for blaming us who baptize these.

The fourth Argument.

God calls on them to come unto him, it is an unmannerly part of those Ministers, who will not by that door Baptisme, let these young ones into their masters house, the Church, whom himself calls upon; would you see who these are, turn to the Christning Gospel, *Mark 10. 14.* Suffer, saith he, *little children to come unto me, and forbid them not.*

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It seems even in our Saviours dayes, there were some a little too sawcy and burstling against this Doctrine of baptizing Infants.

The fifth Argument.

Young children are comprehended within the covenant of Grace, witness *Gen. 17. 7.* where said, *Ero Deus tuus & Semini tui.* Nay famous is that place, *Acts 2. 39.* There, sayes *St. Peter,* the promise is to you and your seed, and to your children. If God be thus open-handed unto us, and to our young ones, as to pass his promise to them, that he will be their God, ashamed then may they be who will not let our young ones have the cogniscence how they are his people.

The sixth Argument.

Children may be inspired with the Holy Ghost, even in *utero*, in the womb, and it is a Scripture Argument,

ment, since these have received the Holy Ghost as well as we, what hinders, meaning they must not be hindered Baptisme; and that a childe may be thus inspired, witness that first of *Luke*, where said of *John* the Baptist, how he leaped for joy in his mothers womb; and that joy, is a fruit of the spirit, *Gal. 5.22* puts it out of all doubt. But replied, that was miraculous, and so it was; yet since children may have Faith, I see not in my judgement, but how they may receive Baptisme: and let me tell you, that as children are counted guilty of sin, and reputed sinners, who never commit any one actual sin, so all our children may be counted *πιστευοντες* believers, who yet have no faith of their own, but of their parents. And hereupon faith *St. Augustin*, *Abfit ut ego dicam non credentes Infantes*. God forbid

bid that I should say, how Infants are no Believers, *Credit in altero qui peccavit in altero*. He believes by a Proxie, who sinned by a Deputy, and is reputed for a true believer; and this reputative faith, as a reverend Doctor of our Church well observes, is accepted of by the Church on the Infants behalf; and the rather because it is evidenced by the Baptisme of *Simon Magus*, and all other Hypocrites, how it is the profession of faith, not the possession of it, which is required as the qualification which authorizes the Church to admit the baptized to this Sacrament; and since they cannot speak and make this profession, because they have not as yet the use of their tongue; for this cause it hath been the practice of the Catholick Church to admit of their seconds to profess in their name, which well they may, since

as

as you know I have proved, the promise is made to you and to your seed, and to many that are afar off. To conclude, it is an unchristian part, for a word speaking to make our little ones want their Charter for Heaven.

The seventh Argument.

Heaven belongs to young children, *Matth. 19. 14.* Are they reckoned among owners of heaven, and shall we keep them out of Gods Church on earth? shall Christ tell us unto them belongeth the kingdom of Heaven; he is an Heretick then that will not by this Sacrament grant them admittance into the kingdom of grace: what? are our young children for heaven, and dare any hinder them for coming into the way which leads unto the kingdom. This Sacrament receiving, sets you into the very first way for heaven, till then we
E are

are out of the Church way, the straight way to a life everlasting, whither God for his mercies send all of us.

The eighth Argument.

My last Argument to convince the Anabaptists is taken out of *Acts* the 16. read the 15. and 33. 7. verses. There is mention made of all two whole families that were baptized, the one *Lydea's*, the other the *Jaylors*; from the example of the blessed Apostles we have liberty to baptize all in the family, men, women, and children.

And now to give you the collection of all; since the Apostles baptized whole families old and young. Since heaven belongs to young children. 3. Since it is not the possession onely, but profession of Faith makes the baptized capable of Baptisme. 4. Since children are comprehended within the

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the Covenant of Grace. 5. Since
Christ calls on them to come unto
him, and saith (forbid them not.)
6. Since we have Baptisme left in-
stead of Circumcision, and that at
eight dayes old, that Seal of Grace
was in print upon the Infants flesh.
7. Since we have the practice of
all National Churches Christian,
to justifie our practice, both Greek
and Latin, old and modern; yea,
all the Fathers which lived in the
Primitive Church declaring for
us. Lastly, Since there is no
place in Scripture, that in the least
stands in opposition against ba-
ptizing young children; but many
divine Texts leading us to this bu-
siness. All these reasons seriously
weighed in the ballance of an im-
partial Reader, I hope this will
give good satisfaction, and encou-
rage us to Anathematize that dam-
nable Doctrine of the Anabaptists,

as also to look upon them as Hereticks, and murtherers of the Souls of Infants.

And now that you may for ever bear in your remembrance, how odious were these Heretiques to all Christian Nations; for this cause I shall present to the view of the Judicious Reader, those heavy Punishments (by godly Princes) inflicted upon those who were obstinate Anabaptists.

1. To begin at Home: They have been judged to be burned to death, and have suffered by Fire in this famous City of LONDON. And let me tell you, that if these Firelocks of the Devil had not now of late by this present Power been suppressed, they were a blowing that Coal, which would have kindled that Fire which might have consumed Suburbs and City to hot ashes.

2. Justi-

2. *Justinian* speaking of these pernicious people, tells us, how in his Dayes they were all condemned to Death. For in truth, if you would take the pains to read all their damnable Tenets, you would solemnly swear, that it was not fit for them to live amongst Honest men.

3. At *Vienna*, that Bulwork of Christendome, the Sentence denounced upon these Anabaptists was this; That they should be sowed in Sacks and cast into a River, and be drowned in the Water, for denying Infants the benefit of that water consecrated in the Font for Baptizing of them.

4. Some States decreed that these Anabaptists should be beheaded. Too noble a Death for such Head-strong Heretiques.

5. There was a Law enacted for all pernicious Anabaptists to be stab'd to the Heart with Daggers.

E. 5. Thus

Thus they were to have inflicted upon them a plurality of Wounds, who plotted the Death of a world of Infants.

6. I read how a Law was in force, to cause all the Anabaptists to be pinched to death with hot Pincers. And to say no more but truth, they deserve store of hot Fire, who deny Infants the Benefit of cold Water.

7. I read in the History of *Germany*, how it was decreed, that the Anabaptists should have their Bodies hung up in Iron Cages in the high Steeple in *Münster*. They had wrong'd the Church, and therefore the Steeple was too good to be their gallows. They had sinned against God in Heaven and his Church on Earth; and for this cause, it was a just Sentence to hang them betwixt Heaven and Earth; as being unworthy to enter the
one,

one, or tread upon the other.

Having made knowne to the courteous Reader what severe Punishments have been inflicted upon these Heretiques, as Disturbers of the Catholique Church; and as much as in them lies, the destroyers of all our Infants: Now give me leave to put you in minde, how for form we baptize; In the Name of the Father, and of the Son, and of the holy Ghost; if we use any other form, we offend, our Tongues must be tyed to these words: where God dictates, it is high presumption, treason, to alter any thing.

I shall not spend any time to give a reason of this form of baptizing, *let sic volo sic jubeo* satisfit; our Christ commands, our Christ prescribes, and I will leave all Directories to follow his directions, which is this; Go ye therefore and make Disciples; for so the word
in

in the Greek signifies, baptizing them in the name of the Father, of the Son, and of the Holy Ghost.

Christs word is our warrant to baptize. *For us*. Not for every one then; *for us to baptize*, not the ancient onely, but Infants also. *A parvulo recens nato usque ad senem, nullus est prohibendus à Baptismo*, Aug. we have leave to baptize old and young, saith St. *Augustin*, go ye therefore and baptize them; as if our Saviour had said, time will come, you will be all for the word, little for the Sacraments, all for preaching Sermons, have small care to administer my Seals of Grace. I foresee your zealous frenzy, thinking you have done me good service, when but half your duty; I charge you therefore go teach, and go baptize: you see we must not give our selves so much to teach, that we neglect the administration

Administration of the Blessed Sacraments; nor those whom God hath joyned together let no man put asunder. And now good Christian Readers, what just cause have I here, to fall foul upon many of our English Ministry, who can be content not to administer the Blessed Sacrament of the Lords Supper to their Parishioners for seven years together; nay more, keep young children from Baptisme; these are raving Ministers, half Clergie men, as ill as Papists, worse then Papists, their Priests keep from the communicants onely the Cup, the Wine at Communion; these have deprived the people for many years together, both of the Bread, and the Wine; neither will they let their Children wash in this Jordan Baptisme, that God might account them clean. O *England*, lament and bemoan the fearful calamity
hath

hath fallen upon thee, how canst thou, but fear, and justly, that God will remove thy golden Candlestick, I mean deprive thee of his word, since in many Parishes thou hast cashiered the use of his Blessed Sacraments. Now the Lord grant we may know what belongeth to the day of our visitation; yea Lord, for thy infinite mercies, let the *Son and the Moon*, thy word and *Sacraments* shine in our English Church all our dayes. Grant this dear Father for the merits of our Lord and Saviour Christ Jesus.

FINIS.

Errata.

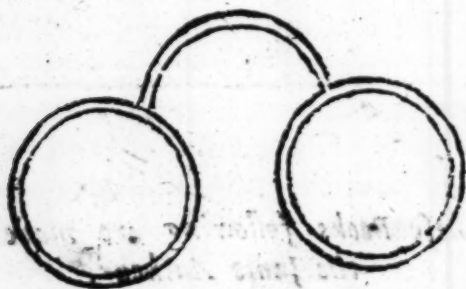
In the Epistle, for *makes* read *make* twice. pag.
8. read *women* twice. p. 13. l. 8. r. 166. p. 24. l. 13.
r. *us*. p. 34. l. 13. r. *tell*. p. 41. l. 9. r. *Nations*. p. 54.
l. 5. r. *scatter*. p. 67. l. 22. r. *μαθνησθε*.

*These Books following are made by
the same Authour.*

The Lords Prayer Unclasped.
A Plea for the Common Prayer
Book.

The Passing Bell rung out.

A pair of Spectacles for the Anabaptists.



Do ye not yet See?

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